

trouble if the brother was correct in his statement.

Bishop Fowler further said, "don't mistake crankification for sanctification." I'm not worried about grace because that's free, but you must have sense." We as a church are not by any means exempt from censure, neither can we hope to be, yet I believe that we have as few, if not fewer hobby-riders than other churches proportionately, if we have a few who love to run off on a tangent. For example, I will state a few cases that I have been necessitated to meet and some of the things I have to contend with as State Evangelist.

If the mission board and conference don't want tales told out of school, and class too, they should have given me Paul's advice to women in meeting. I won't use personalities, but put into mild statement a few facts, and facts are stubborn things. While at a station on the P. R. R. there were handed to me a few tracts by the agent at that place asking me whether the author of those and myself represented the same denomination. The tracts were on the Second Coming of Christ and Divine Healing. Orthodox subjects too. They were put out by one of the "cloth." I read enough of them to detect their lack of Bible or common sense, and having but a few minutes to spare I could not explain the accepted views of our church, so I concluded by saying, yes he is one of us but the ceiling in the upper story is cracked and the roof leaks, and that this man was hurried out of the shop before his Doxy was tested, his reply was "the fewer of those you have the better for you," good bye.

Brethren be careful. Then at another place I was informed that a good brother preached a powerful sermon on Divine Healing; then the same night he almost broke his neck running after the medicine man. Then another, a powerful exponent of sanctification but he was so full of egotism that some wondered whether we understood the latter to be essential to the former. Well, it is hard to discover our own faults, but may God help us to see ourselves as he sees us and to confess our faults that we may all be healed. Then another writes me our church is getting too much Dowieism. A man over here claims that he is used by the Lord in that capacity, but when a worthy applicant was produced he said, "too hard a case," well that means of course, for once at least the Lord was stuck, but it was not the "one Lord" for all power was given to him.

Nonsense, arrogant nonsense, is a weak word with which to describe such actions and the sooner a congregation gets rid of such fanatics the better for them. The above circumstance reminds me of a convention I attended in the east in one of our cities that opened my eyes quite a good deal in the right direction. I saw men, women and children come in on their crutches, one poor sister in particular was wheeled

in on her invalid chair. Day after day the convention after fasting and praying found one hysterical subject among the many real sufferers who had been persuaded while listening to the graveyard and mystical experiences of the many related, to be anointed, but strange to say there was no oil in the vessel, none could be found among the faithful wherewith to anoint this woman. Finally they approached me, I was not a thorough bred yet and only evolving, so I could not be expected to have any reserve oil. I said, "brethren go on without it God won't stop on account of the oil. Finally some was purchased and the work went on, that is the anointing, as to the healing I never saw any of that.

To say or teach that Christ has become the healer of the body in this dispensation as he has become the soul healer, is nailing a lie to the cross, for if that were true, children in their innocence would be exempt from disease until after they had reached the years of accountability to God, or in other words had actually transgressed, for it is a fact that children are free from the Adamic sin and to find its reasonable parallel must be free from disease, and no man can honestly belong to the Brethren church and teach baptism for the remission of sin and teach that the infant and idiot are not saved thru the atonement, a thing a man is driven to do who makes the atonement for sin cover sin and sickness. The people who baptize infants can reasonably preach such heresy, but the Brethren cannot and be consistent. The man with sense can see that there is a failure somewhere. Jesus came into the world, not that God might thru his suffering forgive us but he came to tell us that God had forgiven us. I would believe in infant damnation if I believed that Jesus died for the sin and sickness alike of this present dispensation, and failed as he certainly has in relieving the innocent from pain and disease. The Holy Spirit gave some the gift of healing and if he continues to do so that power will be made manifest no doubt. Faith and works go together in salvation. Salvation is the gift of God and we are to work it out. To make the experience of one man a test of faith for each and all would prove fatal.

"Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." "Behold how good how pleasant it is for brethren to dwell together in unity." So says the Psalmist. "Finally brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you" and help us one and all in the saving of men.

The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities—it is this that in all things distinguishes the strong soul from the weak.

HOW MAY A DEEPER SPIRITUAL WORK BE OBTAINED IN THE CHURCHES?

LEONA S. STOUT.

There isn't anything new in the Bible but there are many things perhaps we haven't found out. Some people are always wanting something new. They remind me of an infidel lady who found fault with her husband's table prayers because she said they always contained the same words. If I be not able to tell you anything new I may remind you of some known obligation. The words from the Bible should always be rich and sweet to us no matter how many times repeated. If a deeper spiritual work be obtained we must first feel the need of it. Some men can't find daylight enough for temporal affairs; they are lying awake nights planning and arranging; they know that if they are to succeed they must have better system and stronger effort. So with the church workers, they must feel the need of systematic work, and stronger effort, and more consecrated hearts. How few seem to realize the fact that they are so neglectful about the business matters of the church. They leave that for a few to look after. About one third of the members can be counted on at business meetings. Sometimes less and I have known it to get down to two. Could we only exclaim with the psalmist, "My delight is in the law of the Lord and in that law do I meditate day and night." But the trouble is too many delight in the law of the world or some foolishness. I've known church members, deacon and wife at that, to be down on the street at a snake-show during the prayer meeting hour. When we are content with our spiritual condition then let us pause and examine by the perfect law of liberty, see how we fulfill its requirements, see what our greatest concern is if we look after those things that minister to the flesh, carnal pleasure, worldly profit and honor, or the favor of God, our soul's interest and the welfare of others. If we would obtain a deeper spiritual work we must get rid of selfishness and think of others, respect their opinions, remember their weaknesses as well as our own; make allowances for their faults, knowing we ourselves are not perfect, not expecting all the honor conferred upon us. Sometimes you will find three or four wanting to occupy the organ stool at the same time. Christ plainly teaches that in honor we should prefer one another. We should rejoice that there are those among us who can fill these more prominent places in the churches, that the work may move on and sinners be converted and God's name glorified. Selfishness is carnality just the opposite of spirituality and this too must be eradicated from the heart. How can this be done? Simply by letting God's spirit come and rule and reign in our hearts and lives and to know that not by might nor by power, but by my spirit saith the Lord of hosts. As we have no power to save ourselves from our sins independent of Jesus Christ, so we have no power to perform his work without the aid of his spirit. This